

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

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Bro. Ed. Taylor of Winona, honored the office of THE BAPTIST with a call Monday. He is preparing to enter the legal profession. Ed will make it anywhere.

Rev. J. P. Culpepper and family are on the coast for a month and will take in the Chautauqua attractions. A fine place for combining rest, recreation and general culture of body, mind and spirit.

Pastor H. F. Sproles, of the First Church, Vicksburg, leaves this week for a month's vacation and rest. He will spend the time in Arkansas with a brother at Atkins. We wish for him a pleasant and profitable time. Deacon Judge Anderson of the same church, is also west for a rest, at Manitou Springs, Colorado.

Prof. J. W. Provine, a member of Mississippi College faculty, is at the Chicago University for still better preparation for his great work in the class-room. He is one of our strong men in Mississippi.

Prof. A. J. Aven is at Winona with friends and relatives.

Dr. Frank W. Pickel, Professor of Biology, in the University of Arkansas, at Fayetteville, is in Vicksburg on a visit to his sister, Mrs. Dr. Sproles. He is a graduate from Furman University, S. C. He has since had a three year's course at Johns Hopkins University, taking the degree of Ph. D. He is a devout Christian, a staunch Baptist, and an earnest church worker.

So far as we can see, our people were never more hopeful, contented and earnest. We have very few kickers and growlers and no one who is greater than all others, but we "be brethren", "laborers together with God," for the spread of his truth. No one seems to be seeking the preeminence among his brethren. A happy state. May it continue.

The W. D. Holder, Chapter, Jackson, composed of Daughters of Confederate Veterans sent last week through Dr. H. F. Sproles, a box of edibles and delicacies to the Confederate Annex of the City Hospital of Vicksburg.

The contents of the box were valued at \$156.

Dr. S. thinks the kind hearted benefactors would have been amply repaid, could their eyes have feasted upon the spectacle of the Veteran's joy in receiving these good things. How magnanimous to remember in a substan-

tial way our worn out fellow-servants in the world

One of these veterans is 95 years old, and was in the awful, long-drawn out siege of Vicksburg, which ended last 4th of July, 38 years ago.

The cause for which these patriots stood and suffered was lost, but the principles for which they stood can never die, because immortal. The principle of State sovereignty is as sound as the principle of gravitation.

The transition from the thought of caring for the worn out patriot to that of caring for the worn veteran of the cross is both natural and easy. We trust the above thoughtfulness may be a suggestion to our brethren and sisters as the winter comes on to remember by many boxes and expressions of thoughtfulness those who have worn their lives out in the cause, and have nothing of comfort in their old age.

The brethren now authorized to receive money and receipt for same for THE BAPTIST are Rev. J. J. W. Mathis Rev. H. M. Long, Rev. E. H. Garner and Rev. J. E. Phillips. We trust the brethren will receive them cordially and aid them all they can in pushing forward the interests of THE BAPTIST. You need the help the paper can give you, and it greatly needs the help you can give it.

The Pan-American Exposition decided to open their gates on Sunday; but they find out that the attendance is less on that day, than any other. They opened under the pretense of accommodating the "poor laboring class," who could not see the sights on any other day, but it comes to pass that they, the "poor laboring class," do not care to see the sights on Sunday. Of course the management do not care a snap for the "poor laboring class," it was the gate fees that they were interested in all the time, and everywhere.

Rev. H. W. Knickerbocker, formerly a Methodist preacher, in Louisiana, and at one time the very popular pastor of one of the churches in New Orleans, and who at his own request, was transferred to the Californian Conference, a few years ago, has decided there is no such being, or thing or a person devil, and of course withdraws from his church.

We have never been to California, and are not prepared to speak for it; but, we are sure that in Louisiana and Mississippi his Majesty the devil is still very personal in his dealings with the children of men. Better come back to the old country, Mr. Knickerbocker.

In another column will be found an advertisement of the Alabama Central Female College, at Tuscaloosa. The old capitol building is occupied by Dr. Giles' splendid college for young ladies.

Rev J. F. Parkinson and wife of Lena, were the guests of the editor's family during their short stay in the city last week. Prof. Parkinson who is president of the Harmony Baptist Institute, has done a fine work for the development of the school.

We regret the scattation that befell the convention matter in THE BAPTIST, leaving out some and disjoining other. But by way of partial atonement for this, we give a fine article from Dr. Searcy on "Conventional" and one each on the Endowment and Orphanage.

The convention did nobly, and all of us who did our conscious duty feel happy and hopeful. If any of us upon soberer reflection have reached the conclusion that we did not do our duty, let us do it yet by sending on what we feel we ought to give, and be happy with the workers for Christ. We need the exercise, and God's cause needs the money.

The Mistress of the Manse is the title of a of a new magazine, undenomination in its character, for ministers wives. We are now looking at vol. I, number I, which is full of helpful things for this class of God's faithful ones. It is published at Somerset, Ky., for \$1.00 per annum.

Bro. H. P. Hunt, the popular and successful pastor at Kosciusko, on his return from an outing at Livingston, Ala., honored THE BAPTIST office with his presence and encouraging words. We hope soon to hear something from him about his mission church among the factory people of his city.

On the morning of Tuesday, July 7, 1891, just ten years ago, an important convention assembled in the Second Baptist church, Chicago. There were thirty-three States and Territories, the District of Columbia and the Provinces of Ontario and Nova Scotia represented in this gathering. It was here the Baptist Young People's movement assumed organized form. Surely it has made marvelous strides in one decade.

Preventive of Sin, or Helps to a Holy Life.

H. P. S.

"My little children, these things, write I unto you that ye sin not."—I John 2:1.

It is my desire to reproduce the thought expressed by the Holy Spirit through the Apostle in the paragraph in which this passage occurs—1:5-2:2.

In the use of this affectionate diminutive, "my little children," the Apostle reveals his own character and expresses his regard for his readers. He was about one hundred years old, and even the middle-aged would be thought of as young. He was conscious of that tender regard which an aged father cherishes for the little children of the family. Probably they had been brought into God's family through his ministry, and he therefore calls them "my little children." However old, they had become "as little children," in their conversion, and were humble and teachable, true and obedient. Like children, they needed instruction and training in the knowledge and service of the Heavenly Father.

The aged and gentle Apostle himself sets down his purpose. "These things I write unto you that ye may not sin." Many things might excite his anxiety. One is mentioned here as a chief concern—the absence of sinful habits and single deeds of sin. It is implied that they may sin, though they be real disciples of Jesus, true children of God. The exhortation teaches that they need not sin. The thought of the shame and misery of sin melted the heart of the Apostle. "My little children, you need not sin, you ought not to sin, you must not sin. This is your exalted destiny, and it should be your exalted aim."

This exhortation has been kept for us. This purpose has been enforced by all the Apostles. This aim and effort is pressed upon every disciple. Salvation is deliverance, not only from the penalty of sin, but also from its love and practice, its shame and stain. He who is being saved from sin here and now will be saved from its penalty hereafter. Beloved, do you not crave and aim at perfect freedom from sin? Does not the assurance of attainment fill you with joy? Forgiveness and acceptance in Christ are great blessings, but they bring a solemn obligation and open a bright prospect—freedom from the habit and deeds of sin. The earnest prayer of every disciple is, Lord help me to "cease from evil and learn to do good."

Right view of the character of God and the relation of a disciple of Jesus to him. This is the first step towards a holy life.

"God is light"—perfectly true and pure and good. He is infinitely holy, and infinitely above all possibility of ever becoming unholy. David says that light is God's garment. Ps. 104:2. "In him is no darkness at all"—no untruthfulness, no impurity, no evil. He is absolutely perfect. There is no shadow at all in his shining.

"We have fellowship with him." "We claim to share his life of unclouded light. This claim is true. God has shined into our hearts to give us a knowledge of his glory, his pure and radiant character, in the face, or

person of Jesus Christ. The children of light do not walk in darkness, do not live a false and impure and evil life. If any one claims fellowship with God and does so live, urging that on account of his knowledge he is free to do as he likes, he does not act inconsistently, he deceives himself. This fellowship is mutual. It implies community of character, moral likeness and sympathy. Freedom from sin is possible because the Christian has fellowship with God. Clouds may overshadow his light now, but it will come out into perfect day.

2. *Walking in the light—aiming at likeness to God in truth and purity and goodness—will reveal to men their faults and liability to sin, and lead them to confession.* This light will not blind men to their own faults. It will not allow them to claim sinlessness of nature. In the light of God's holiness they can see sin, and not one of them will claim absolute purity. Some men may, but not those who walk in God's light. "If we say that we have no sin"—no sinful tendencies, no sensuous impulses, no wicked inclinations, if we claim that the process is complete and we have no further need of forgiveness and cleansing—"We deceive ourselves," we have no fellowship with God. Moreover, this fellowship with the God of light will not allow a man to ignore and cover up his sins—his wicked deeds. In it he will recognize them, acknowledge them as his own, blame nobody, make no apology or excuse or justification, but confess them in sorrow and forsake them in repentance.

3. *Forgiveness and cleansing through the blood of Jesus Christ is the best possible preventive against subsequent sin.* Consciousness of forgiveness of past sins is a motive to holy living afterwards. He who is relieved of a grievous burden will be careful not to take on another. There is no holy living which does not spring from a sense of pardon. David says of God: "There is forgiveness with thee, that thou mayest be feared." Ps. 130:4. Christian experience confirms this teaching. He who knows the pardoning love of God has filial reverence for him, stands in awe, and sins not. That we may have assurance, God pledges his own faithfulness and righteousness to forgive and cleanse upon confession.

The sense of cleansing day by day is an inspiration to holy living. God is faithful and just, not only to forgive us our sins, but also to cleanse us from all unrighteousness, and the blood of Jesus Christ, His son, is cleansing us from all sin. "The blood" here seems to mean not the sacrificial offering, but the interceding life of the Son of God in the holy of holies where he presents the blood of the atonement. It is the same as to say the life cleanses, because the blood is the life. God forgives. God sanctifies, Jesus is cleansing you.

Oh, do not sin. If in humble confession, you will accept forgiveness from God; if you will accept forgiveness from God, if you will realize the efficacy of his cleansing life, then you will have the basis of a holy life within you. The remaining old nature in you is a sinning nature, but you will sin the less, you will more and more overcome when you have the peace of pardon through faith, and the

sense of the working of his cleansing power. A holy life, a sin-conquering life, can come only from a sense of forgiving and cleansing grace.

4. *The interceding advocate.* "If any man sin"—what then? Shall he sink into despondency, and despair of ever becoming free from sin? Shall he give up all hope and wallow in sin? Hear the pleading of the apostle. "My little children, you need not sin, you ought not to sin, you must not sin; but if you do sin, be not cast down, for there is help and cure for you, there is support and relief. Not in penance—atonement by self-inflicted suffering for sins committed after baptism. It is in the never ceasing intercession of our great High Priest. O, do not sin. I have written these things that you may not sin. Aim at perfect freedom, and though you do sin, look away to your 'advocate with the Father, Jesus Christ the righteous.'"

There is help and support in Him. He is faithful and just to forgive. He is the propitiation for our sins—all of them, both before and after baptism. Do not despair. God will honor the intercessions of our advocate. They will never be performed by another. He ever lives.

Arise my soul, arise;
Shake off thy guilty fears;
The bleeding sacrifice,
In my behalf appears,
Before the throne my surety stands.
My name is graven in his hands.

Five bleeding wounds he bears
Received on Calvary;
They pour effectual prayers,
They strongly plead for me.
Forgive him, Oh, forgive, they cry,
Nor let that ransomed sinner die.

There is also relief and cure in the intercessions of our Advocate. Through Him the Christian who sins has both forgiveness and cleansing. We gladly accept pardoning love. Oh, let us crave and seek and appropriate cleansing grace. Changing one word in a stanza of a beautiful hymn, let us sing—

E'er since by faith, I saw the stream
Thy flowing wound supply,
The cleansing love has been my theme,
And shall be till I die.

Calling things by their right Names.

DEAR BAPTIST:

My attention was called to this subject by reading a report of a meeting from Brother J. P. Culpepper. He says he assisted Bro. Cole in a meeting, who had recently come to us from the Christian church. Now brethren, if the words "Christian Church" mean anything, I think the brother did wrong in leaving it. We understand the brother to mean the Campbellites. Alexander Campbell is the father of Campbellism and we ought to call them by their father's name. I think it is a complete compromise of the true church to call them anything else, but Campbellites, is why I believe in calling things by their right names.

I think it is right to respect Christ and his church first and then everything else.

We have but one church, one Lord, one faith, and one baptism, one God and one father one father of us all.

May God help us to contend earnestly for them and call them by their right names.

Yours for the truth,
G. L. MARTIN.

Reply to Bro. Mullens.

BROTHER EDITOR:

It is necessary that I reply to our Brother Mullens upon the matter of his inquiry.

In alluding to Layman, former article, he remarks, that "Brother Garner is able to take care of himself." Layman would beg leave to say that, that is more than he can say, as he has no power in himself, but that he always has to look to Him of the Bleeding Hand, who has always been his shield and protector through the varying trials of this sad world.

Bro. Mullens is entitled to my first answer, because the article is twice printed in the issue of THE BAPTIST of July 4th, and therefore must have been regarded as important. The following quotation from Layman's article forms the grava man of his reply:

"The Holy Spirit shed abroad in the hearts of one hundred and twenty persons at Pentecost, was indeed a heavenly thing for them; but if that was the only demonstration to be given, what use is that demonstration to other generations?"

Now in regard to the first part of the above quoted sentence, no Christian can object or gainsay; so the whole argument of Brother Mullens must rest upon this: "but if that was the only demonstration to be given, what use is that demonstration to coming generations?"

Brother Mullens gives just three short explanations upon this sentence, neither of which will bear the warmth that emanates from the crucible of Scriptural argument.

Before referring to his three explanations, I desire to say that I shall only use the kindest of Christian language, and shall use no low flings or "jump behind the stump" arguments, but will write as Brother should answer Brother in all things. The three short explanations that Brother Mullens makes are

(1) "The Apostles had received the demonstration of the Holy Spirit shed abroad in their hearts, long before Pentecost."

(2) "The demonstration was for the purpose of inducing the Apostles with special power."

(3) "None but the Apostles received this."

Now when did these Apostles have the Holy Spirit shed abroad in their hearts before the day of Pentecost?

In defense of this position our brother will hem himself in by advocating a second descent of the Spirit on the Apostles, and thus ally himself with second blessing people, hedge himself well in between two great descending blessings of the Spirit given to the Apostles, one before the other at Pentecost, for if as he asserts they had already received the demonstration of the spirit shed abroad previous to Pentecost, and that descent carried with it the full indument of power; why should there have been a necessity for either a second descent, or a second endowment?

I presume our Bro., alludes to the words of our Savior found in John 20:22. "And when he had said this, he breathed on them, and said unto them: 'Receive ye the Holy Ghost,' then follows the 23rd verse, by far

the most difficult verse we have, in the Testament, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." This strange verse comes in direct connection with the previous one without the separating period point, that marks a different sentence. This sentence has been like a hidden rock in the ocean to navigators, from which commentators shrink back in dismay. I kindly asked Bro. M. for an explanation of this sentence, whom none but Rome explains. It is evident that this breathing upon, carried with it nothing more than is set forth in John 20:23 for all the Apostles were not present at this the first full appearance of our Lord to His disciples.

There is a great difference between the words *receive* and to be *filled*, and in the instance in John 20:22, they were told to receive the Holy Spirit, while in Acts 1:5, the Lord tells the Apostles and brethren and sisters also, "Ye shall be baptized with the Holy Ghost not many days hence," and in verse 8, "Ye shall receive power after that the Holy Ghost is come upon you."

The other two propositions of Bro. M. may be taken together.

"That the demonstration was for the purpose of inducing the Apostles with special power, and that none but the Apostles received it."

Permit me to say that in Acts 1:14, we learn that the women and Mary, the mother of Jesus, was present in the days of supplication, and therefore must have received the sacred anointing with the others. This declaration places Bro. Mullens's statement, that none but Apostles received the spiritual baptism in a very precarious and unproven attitude.

We come now to the 2nd proposition of Bro. M., That the spiritual demonstration, promised aforetime by Jesus on the day of his ascension, Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost parts of the earth."

Now if these needed an indument of power, did not and do not all their successors need it yet? Those twelve men never traveled to the uttermost parts of the earth, for those parts were all unknown to them; but their successors have, and still are traveling outward, where tropic fruits and palms in clusters grow, and these still need the endowment of power to bear them along where ever the oceans roll, or the seabird dips her wing in the briny spray, and it is the suppression of this sacred anointing that has placed the church where she has to be steadied by lower blessings than those which the spirit bestows. Take spirituality out of the church, and what have we left? A body without the circulating fluid that sustains organic life. Take the spirit that animated the Apostles out of the ministry, and what have we left? We may have good men, but untaught by the Spirit's holy power, they may be like James and John, Luke 9:54 who desired the Savior to permit them to call down fire upon the unoffending Samaritans, who

held a creed different from that of Jewry, and the Savior in his meekness and love telling them "they knew not what spirit they were of." We too may find a Peter who drew a sword in His Master's defense, and the same night denied his Lord. So too we may still find some who Judas-like, will sell out for base trash.

The endowment given at Pentecost is still needed now, and the same spirit is still ready to operate on all who like the Apostles, will wait in love and make a similar consecration. The church can no more run now without the Holy Spirit than it could then, and so long as we place education and university teaching ahead of spiritual in-fillings so long will the church be barren, and Zion cease to bring forth children. We do not need more religion; but we need a better brand of the article.

Instead of this the preachers discuss the Savior's antecedents, and whether or not he inherited sin, through his mother or not, you have asked where is the main trunk church? I kindly answer, you will find it in John 20:5 "I am the vine, you are the branches." Oh, brother let us get away from the old prejudices that love of sect engenders, and from the thought that we see an enemy and perhaps a heretic in every man who worships God in some way different to ourselves. Let us walk and live in the light. We must live by faith in the Son of God, above the mere letter, in the life, above the form in the power, above self in a higher self; we shall enter the beautiful country where we shall dwell in Christ's righteousness.

Now, brother, if the spiritual visitation vouchsafed to the Apostles, was given for an endowment of power, do not our ministers need this same endowment now? If they, the Apostles, needed strength, and they fresh from the touch of the Master, do not those who never saw Him, need that same spiritual force? Certainly you cannot think like Rome, that this great force was transmitted through the ages, through priestly mediums? And that any one congregation of believers has a patent right trust on the whole thing. The same savior reigns, the same spirit operates, and now, as of old, the very best of blessings are reserved for all Christians, who like the Apostles, waited, prayed and consecrated. May the spirit guide you.

LAYMAN.

A Suggestion:

I am glad to notice that the brethren are getting tired of so much of that—about divinity suffering, it is all right for a brother to tell what he believes, and for anyone who is able to point out their errors; (all of which has been very well done), but Christians have no time to sit down and see-saw, till they wear the plank in two or break it. If the brethren had spent their time telling, and explaining what they know, oh, the good they might have done. But now,—well I hope they will do that in the future, for I really think they know some things that some of us do not. It is well for young men to try to make a mark, but better not try to make it on the sky.

Yours in Christ's cause
J. M. GODDARD

THE DEVIL'S DEFENDER—Quincy Ewing

Is there something new under the sun? We have no disposition to question this long unchallenged statement; yet, we are quite sure, that even if there be nothing new, we have found something a little out of the line of the ordinary in what purports to be a sermon, published in a Greenville, Miss., paper, and credited to one Quincy Ewing, as having been delivered by him in St. James Episcopal Church.

It is nothing unusual to find men who engage in the Devil's work, or who defend his institutions and agencies, but to find a man who undertakes to defend the "Old Fellow" himself is a little novel, and the "novelty" is made more interesting by this Devil-Defender being a minister and a churchman. The novelty of the situation is increased by questions that naturally suggest themselves to the reader. Why the necessity of this defense? Has the Devil been so hard beset and pressed in that particular section, town or church and is his condition such that magnanimity to a vanquished foe demands that the clergyman or priest in a church called by some THE church, should forget his oath of office and leave the ranks of the Prince of Light and Life and become the defender and advocate of the Prince of Darkness; and all this in order that the Devil may get his dues in that place and congregation? Is not such a place, where the Devil is so weak, if not new under the sun, a novel place even in good old Mississippi?

Is the Devil, under a clergyman a paid or voluntary advocate? If a voluntary advocate, what was there in the case of the Old Serpent that appealed to him to leave light for darkness? Did he imagine that Jehovah had been unjust or unmerciful in His treatment of the serpent? Or does he espouse Satan's cause because he believes it more righteous than Christ's cause? Or does he hope to bring about a reconciliation between things, between which One who is of higher authority than the Devil-Defender, has said there is no agreement, viz: light and darkness, and thus show that Calvary was unnecessary?

If this novel Defender was a paid advocate, it might be of interest to know the consideration. If he took more than thirty pieces of silver to cause the desertion, such fact might be of service to the optimist in showing that the spirit of this age is not so mercenary as it was two thousand years ago; while if the desertion was had for a less sum than thirty pieces of silver, the pessimist would be able to say that there was at least one man in the Twentieth Century whose services could be secured for Satan for a sum less than the price Judas received.

Leaving now the first mystery in this "novelty fair" of the Devil-Defender, (and truly it is a great one) that is, why did the Rev. Quincy Ewing want to defend this Devil in St. James Episcopal Church, we come to the most novel thing of all, the defense which he made of the Devil. If in this defense the reader expects to find many strange things, in this expectation he is not to be disappointed.

Let us then look at the defense. First, Advocate Ewing raises the question as to the existence of his client, the Devil. Read the first paragraph of his sermon. "Tex Gen. 3:1-6. The most grievous charge against the real or unreal person called the Devil in the consciousness of most Christian people is, that he managed some how to get into the garden of Eden, transformed himself into a serpent, and in this guise persuaded one of our first ancestors to eat of the fruit of the tree of knowledge of good and evil. This charge against the Devil is hardly fair; it is very emphatically unfair; and if fairness in dealing with an opponent is a Christian virtue, and unfairness is a sin, no matter who the opponent may be; then in order to cultivate this Christian virtue, and avoid its opposing sin, we should at once dismiss this charge against the Devil for our own consciousness. It is not to be doubted that if the Devil were tried in any court on the charge of having entered the Garden of Eden and misled our first ancestors, or either of them, the judge as soon as the evidence was in, would be compelled to order the verdict of acquittal." As it appears from this that Mr. Ewing has some doubt as to whether the Devil is a "real" or "unreal" "person," is it not strange that he should undertake to defend a client, the Devil, about whose entity he is in doubt, and be so bold as to say that most Christian people had brought a charge against this "unreal person" that is, "very emphatically unfair?" Now, is it not strange that a "Clergyman" should have doubts as to the reality of the Devil, and say that the charge that he had some thing to do with tempting our first ancestors is unfair? When almost every possible act and attribute of personality is ascribed to Satan in the Bible. The Scripture contains scarcely more proof of a personal God than of a personal Devil. It is said of him: He comes; he speaks, he goes, he reasons, he hates, he is judged, and is punished. Matt. 4:1-11. Satan talks and reasons with Christ, takes him into the wilderness, quotes Scripture; Christ calls him Satan and tells him to go hence. Now, Christ had no evil nature and so these things cannot, in this case be attributed to a sinful nature, even if the language could be so perverted. See also, Job 1:6. Satan came with the sons of God. Matt. 25:41. Everlasting punishment prepared for the Devil and his angels. Luke 10:18. I saw Satan as lightning fall from heaven.

Second, Quincy Ewing, Devil defender, tells us that it may be assumed that Genesis is divinely inspired and is first class evidence (but his language indicates that the Clergyman, now the Devil-Defender, does not believe that it is inspired by God's Spirit or is very good evidence) and yet he says there is nothing to indicate that the Devil had anything to do with causing Eve or Adam to sin, he alleges that there is no ground for the well nigh universal belief in Evangelical churches that, Serpent, as used in Genesis, has reference to Satan. He says, "Now let us assume that the chapter of Genesis from which the text is taken is divinely inspired; let us assume, if you please, that every word of it, that every syllable and punctuation

mark of it, were inspired, whether we read it in the original Hebrew, or in the King James translation. Let us agree to accept about the fall of man whatever it says, about the Devil and his part in that catastrophe whatever this chapter says, or the whole book of Genesis says, as inspired, unquestionable truth. Let us agree to accept whatever is said as first class, unimpeachable evidence."

"Well, what is there in this chapter or this book to substantiate the charge against the evil? Not a syllable, not a hyphen, or semicolon, or comma! So then, if the Devil were on trial for having seduced our first parents and brought sin and woe upon the race, for having caused the fall of man in the garden of Eden, he would need in his defence simply to point out that no accusation to this effect was made against him, in that chapter of the ancient book of Genesis.

The context affords no ground whatever, for supposing that when the inspired author wrote Serpent, he meant Devil; but it does afford ground for supposing that, when he wrote Serpent, he did not mean Devil."

Mr. Quincy Ewing, the Devil-Defender, sees nothing in Genesis 3:15 but the statement that men are opposed to snakes and while they are dangerous they shall be kept under by men. Says Marcus Dods, in Expositor's Bible, "When men who felt the misery of sin lifted up their hearts to God for deliverance, read the words addressed to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy heel, and thou shalt bruise his heel' * * * is it reasonable to suppose that such men would take these words in their literal sense * * * and would find in the words no assurance of that very thing they themselves were all their lifetime striving after deliverance from the evil thing which lay at the root of sin?"

Mr. Ewing is unmindful of the fact that Christ is styled by preeminence the seed in Gal. 3:19. "The law was added because of transgression, till the seed (which is Christ) should come to whom the promise was made."

He is unmindful too that in Heb. 2:14 and in John 3:8 it is expressly stated that Jesus came "that he might destroy the works of the Devil." Again Mr. Ewing says that serpent does not mean Devil and in Rev. 2:9 and 20:2 we have it a little different from the Devil-Defender's statement, viz: and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world."

Third, We are progressing in strange statements in this defence of the Devil. Quincy Ewing assures us that if the Devil is a real person and that if he did have something to do with the fall, that he brought it about not by lying but by telling the truth and that if any falsehood was told God told it. Behold with your own eyes his statement "It would seem to be clear enough that, in tempting Eve, he did not lie: clear enough that he spoke simply but the truth * * * When Eve is tempted to eat the forbidden fruit she recalls the Lord's warning, that in the day she and Adam should eat thereof they should surely die. The Devil says to her: 'Ye shall

not surely die.' And that too was the truth. Childless then, they became the parents of a number of children, and Adam lived for nearly a thousand years.

The Devil then did not gain the mastery in Eden by lying, but by telling the truth." This statement of the Devil-Defender is a little different from that of Christ in John 8:44. "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him."

Fourth, Quincy is no doubt trying to reach a climax in his defence of the Devil. After saying that the Devil is a truth teller and thereby branding God as a liar, he announces that the fall is a blessing and that Satan as its author ought to be praised and worshiped.

"Now, let us ask, what harm did the Devil do Adam and Eve by telling them the truth and persuading them to eat of the forbidden fruit * * * What shall be our charge against the temper of Eve and Adam, the being who put them in the way of becoming ancestors of the human race we know. Not a grievous one, surely. Nay, one resting upon gratitude, I should say, and indistinguishable from thanksgiving! For to charge that the Devil is responsible for the loss of Eden and the life thereof, is but another way of saying that the devil is the author of all the moral greatness and glory, and beauty and heroism of human history! I think this is a pretty big compliment to pay the Devil, and, if he deserves it, logically we ought to get over our fright at the sound of his name, and offer him praise and worship." Is it not now appropriate to quote Matt. 4:10 "Then saith Jesus unto him get thee hence, Satan for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."?

Were it not for the fact that this anomalous production was given as a sermon to a respectable congregation, and by one who poses as a minister of the Gospel, and that there is some interest as to what notice his Church and its Bishop will take of it there would be no occasion of giving any extended notice to it. For we could borrow the language Christ used about the Devil in John 8:44 when he said, "Satan is a liar and there is no truth in him," and apply it to Quincy Ewing's sermon in defence of the Devil, and say, "It is a lie and there is no truth in it," and have a just and complete review of it.

Antioch Notes.

Sunday the 21st., we celebrated Children's Day. The occasion will be sweetly remembered, for it is always a pleasure to see their bright eyes and beaming faces when they are rendering service to the Master.

The one who first instituted "Children's Day" must surely have been inspired. Perhaps it was a whisper from the angels, who brought the message from Jesus. It is in touch with His teaching while here on earth, when He placed the little child in the midst of His disciples and said: "Unless ye become as one of these little ones, ye cannot enter the kingdom of heaven."

Some who took part in the exercises could scarcely articulate the words, but their lipplings were sweeter far than the music of Aeolian harps.

A Tour of the Churches.

I have been very busy for the past six weeks. On June the 22nd, I began, and preached for the church at Raleigh, Smith county, Mississippi, for five days, baptized one as the immediate result. On the 28th of the same month began and preached for three days for the Zion church, Smith county.

On the 2nd. of July, I was to have met brother B. G. Lowrey, President of Blue Mountain Female College, and travel with him for four days. Brother L., having taken sick, and failing to meet me, I filled his appointment at Springfield, Scott county, Pulaski, Scott; Homewood, Scott; Burnes, Smith; Liberty Smith. I preached and talked to the girls about Blue Mountain Female College. I then joined brother W. D. Basset on the 6th of July at Union church, Covington County, and preached for his people for 6 days. Had a fine meeting, with a good pastor and a good church. Seven baptized as the result. I then returned to my home church, Union, Rankin county, where brother J. F. Simmons met me and preached four days to our great delight. Baptized two at the close of the meeting. I then ran down to McComb City to our Convention, and enjoyed the meeting equal to any one attending until Saturday evening when I left in company with brother M. R. Cooper for Springfield, Scott county, we met brother B. A. McCullough, who had preached for me Saturday. We then continued the services for six days, baptizing seven and ordaining brother McCullough to the full work of the gospel ministry. Brother W. R. Cooper, M. R. Cooper and B. A. McCullough are all young men from the same community and have been baptized by the writer since 1891. They are all felt now, they will be found among our leaders later. I go tomorrow to begin a meeting with the Liberty church, Smith county. May the Lord bless us and all others working for Him.

Yours Truly,

T. J. MILEY.

A New Church at Bond.

On July 28th, we closed a great meeting here. I was assisted by Rev. J. P. Culpepper, of Gloster. Bond is on the Gulf & Ship Island Railroad, 38 miles north of Gulfport; a town of about 600 inhabitants. On first of January, 1901, I began work here under appointment of our State Board. Last night at the close of our great meeting we organized a church with 23 members, 10 males, 13 females. Will undertake to build soon. Friends we only ask your prayers. We will raise money to build, on the field.

W. B. HOLCOMB.

Meeting at Pittsboro.

Evangelist E. B. Miller, of West Point, has just been with us in a meeting of eight days. I think Brother Miller is one of the most fearless expounders of the Word of God and defenders of the Baptist doctrines that we have. The cause has been greatly strengthened here by Bro. Miller's coming. Seven accessions to the church; three by letter. All things considered it was a great meeting for Pittsboro. A. A. BRUNER.

Some of the older ones caused our hearts to thrill as they rehearsed the Savior's love, and possibly the Father lent a listening ear to the touching words.

The music furnished by the choir was grand and inspiring, and the deep tones of the organ were in harmony with the voices of the singers.

A sumptuous dinner ministered to the wants of the inner man and in the evening Rev. J. R. Edwards, of Mt. Lebanon, La., gave an interesting and instructive talk, on the training of children. He placed more stress on it than is usual, and it is to be hoped his teaching will be heeded by all who were so fortunate as to hear him, and methinks that many of those parents recorded a vow that they would be more watchful and faithful than ever before.

Thus the day ended and went with its silent record to join its sisters in the past. When the books are opened we will see what the writing has been. We turn now from this bright and beautiful page to one that is dark and sorrowful. How true it is that there is never a line of glory but parallel with it runs a line of suffering.

On Tuesday evening, the 23rd, one of our Antioch members, Mr. George Cotton was killed by lightning as he was returning home from Vicksburg. He was found lying in a rut where he had dropped from the buggy.

Thus without a moment's warning was he ushered into eternity. God pity his mother, stricken wife and two little girls.

May the Comforter pour upon their bleeding hearts, the balm of Gilead.

E. C. BOLLS.

From Texas.

I am here at Weidenheimer, Texas, in a sweeping revival of religion. The town is being stirred as never before. Great crowds hear the Word gladly. In our last service there were more than one hundred forward for prayers. There have been more than fifty professions and half that number have already joined the Baptist church. Prof. A. B. Little, my singer, will join me here this evening. I have been here one week. We are expecting great things this week. We hope to get over into Mississippi a little later. Those desiring us will write me at Waco, Texas. God bless the Mississippi brethren and THE BAPTIST.

Very truly,

JOHN F. C. KYGER.

Mt. Moriah.

We have just closed a good meeting at Mt. Moriah church, five miles south of Brookhaven. Bro. J. B. Lane their pastor is held in high esteem by the membership. The meeting resulted in the reception of twenty-three members; twenty-one by baptism, one restored and one by letter—all grown persons; eight others professed conversion. The writer was kindly remembered in a substantial way by the church. I am glad to say Bro. Lowe is doing a good work in all of his four churches.

R. H. PURSER.

Brookhaven, July 29, 1901.

Present Conditions of Church Affairs.

Will THE BAPTIST allow me space for a few thoughts on the present conditions of church affairs? The church at present stands between two growing evils:

1st. Weakness to speak out for the Lord, and, 2d. A desire to please all for policy sake, or at least quite a number of its membership. As a brother said some months ago, in answer to a question of another brother, as to what has become of old brother Exhorter, said: "He had left for parts unknown." I want to shake hands with S. and shake till I shake the old fashion brother into existence. He is much needed. The second question answered by S. was, what has become of our healed disciplinarian. He said this brother, the last heard from, was living in prison. Bro. S. and I agree on this question. I think that Bro. S. must have been when men and women worshiped to please God and not man. He lived before the tower of Policy was completed, or at least before it was so greatly inhabited. It has grown to be of considerable note. He stated that his place of business was between Weakness and Please-all. It seems that there are some in this day of advancement that think it is better to please men and stand in with the big side, than to please God and be on the weak side in this world, all for policy, rather than God and right. How much better it would be to do right and please God whom they will have to stand before at the great judgement day, than men for the sake of policy, and at that time be judged by a righteous judge, and that righteous judge on account of their policy on earth, righteously say: "Depart from me, for I never knew you." and to humble Christians, who have suffered on account of policy-please-all, will the righteous judge say, after a righteous judgement, "enter into the joys of thy Lord," and the gates of the celestial city shall be closed, and weakness, please-all-for-policy-sake shall be left out. Will not the people stop and think that there is only one to be pleased and that is God. You may have in your church members who are designing men, they may be leading men in the church, Deacons of Laymen, who never have been spoiled, or even pastors that the church may have spoiled by honoring or looking up to, and speaking of their purity, having such faith in them as to think they could not do any wrong till you should by confidence mislead them and cause them to do wrong, when it is your duty to watch over each other for good. Your pastor is only a man; your deacon is but a man, and God's Word tells us that man is prone to evil, and brother, to an extent you are responsible, for his wrong deeds, and it is all on account of your weakness to go to your brother and tell him of his wrongs, or if you live in the city of Please-all, and you are afraid you will displease some one, and for policy sake, you leave your duty undone. Brother or sister, that is not right. Go to your brother or sister, tell him or her of high or low standing, whether or not, talk to them tenderly, lovingly, as a brother or sister should. Then where-in they are wrong, save your brother or sister and in so doing save the peace and harmony of

your church, and also the cause of your blessed Redeemer, who suffered a great deal more than you will suffer by being faithful to your brother or sister. If it is your pastor, tell him of his wrongs in a loving way, and if he is a man of God, he will thank you. Oh, Christians, lay aside policy to please all, and in your weakness, pull on the whole armor of God, and take for your shield and breast-plate, Jesus Christ; and as David went to fight Goliath, he refused Saul's armor and preferred faith in an ever-living and all-powerful Jehovah, as his armor to fight the battle with Goliath. So face friend or foe with Christ as your shield and breast-plate, and you shall put to flight the enemies of your soul, and make peace within your church. Brethren pray for me that I may be able to overcome the enemies of my soul and live for Christ, out-spoken, regardless of man. May God Bless THE BAPTIST and Editor, is my prayer.

A. G. FORE.

P. S.—The annual meeting at Springfield convened yesterday. I hope the Lord will be in the meeting and prepare the preachers for preaching, and the people for hearing and hearts for receiving the truth and that there may be many converted to the Lord. I have two children still out of the ark of safety, two sons just emerging into manhood. Brethren, one and all, pray God that He may give them to me in Christ; and that they be men of God.

A. G. F.

How to Honor God

Some good brother has gotten to our side in the orthodox corner. A fitting place at this time, as brethren are apt to spat at each other on subjects that puzzle the learned D. D.'s in comprehending the Deity in its suffering on the cross, and such subjects loom up every now and then to be cut short by the editor to suppress ill temper by sparring at each other, as some one's wits are a little sharper than others.

I think we can honor God by singing Old Hundred, and preach from the text, "Him that honoreth me, I will honor." This subject calls out our best thoughts. The only conceivable way we can see how to attain this is by education.

We will first enter the cradle of our Christian civilization, to find a strange preacher, John in the wilderness—shall we say ignorant, for it is evident that he knew the wants of his people in those early days, as the object of his preaching was to light up the world, as they loved darkness rather than light. From our standpoint, John was an educator of the first magnitude; for the Lord said that there were none greater than he, born of woman, yet he was least in the kingdom of heaven. He is not the Word that was made flesh and dwelt among us, but a forerunner who honored God in the true sense of the word, and with his own lips confessed that he was not worthy to loose the shoestrings of his Lord. There was a magic about his preaching that put the ball in motion, and souls were lifted out of darkness into broad daylight, and today we can look back on the scene with astounding admiration, as the world is made

better by honoring God.

John Bunyan honored God. He preferred imprisonment rather than submit to churchism or religious intolerance. Pilgrim's Progress has been the best educator of all books in modern times. We might come nearer home and say that Washington honored God, for his many lives as no other among many millions of subjects enjoying civil and religious liberty. The force of the text is felt here: A people that honor me, I will honor. Our statesmen have this matter in charge, and it is our opinion that this government is the best of human governments. We must honor God to be honored, and we can do this only by work and much study, and side issues only hinder.

Bro. G. M. Brell once said that within a radius of 100 miles around Jackson, we have the largest one collection of Baptists the world.

It is true we are making some progress, but if our people would go to our yearly conventions as they did to the reunion of old Confederate states at Memphis, one million of dollars could be collected for God's glory, and our ambition to spread the Gospel everywhere among savage tribes of men.

Him that honoreth me, I will honor. We can honor God in many ways. In planting our crops we can ask His blessing in pitching our crops, as it is called. If this was done, greed would have a check put upon it and covetousness, intemperance and all such would take the rear in our calculations. A Paul may plant and an Appollos may water, but God giveth the increase. A people that farm wisely are honoring God, but there is many a one that eats his bread without thinking of having a partner in his work, and all such are far from honoring God.

Education is the lever that God uses to lift the soul of man out of darkness into the light that is preached from every pulpit of our day, and this is the substance of the text: "Him that honoreth me, I will honor." What nobler sacrifice can be made than that of education? And the parent who will not make this sacrifice is not honoring God, and may live to see his error when too late. We take too long a nap on our baptism, and would die if this was not the secret of longevity.

ORTHODOX CORNER.

Columbus Church.

The Columbus church is one of the largest and most liberal churches in the state, being always willing to do its part for all the objects carried by the state convention.

Dr. Miller closed his first year's pastorate July 14, and has made a splendid showing for himself and the church. During the past year the church sold the parsonage and built a new one just back of the church which has been paid for with the exception of \$100. Through the liberality of Mrs. Eugenia Moore the church has added \$53 worth of articles to their handsome communion set. Besides pastor's salary and current expenses the church has also contributed \$130 for state missions, has also contributed liberally to foreign missions, home missions, ministerial education, Galveston sufferers, etc.

Mr. Miller has received 49 new members during the year, about 20 by baptism. Rev. Mr. Miller left the city yesterday for the convention very much pleased with the work of the church for the past year.—Commercial.

Arlington, Ga.

Permit me to express to you and other friends who read THE BAPTIST—so often "filled to the brim" with so many refreshing truths as to bear one over the next tidal wave through this tempestuous sea, on which "one must fight to win the prize."

Amid the anxieties common to men, none have borne upon the writer of these lines more than the great desire for his offspring's happiness beyond the grave. His constant, feeble prayers have been going up—more than this, the desire has been so great other things have been neglected. We landed here from the Florida Islands, where one never knows sickness.

Soon after our arrival, near a year since, our dear boy was prostrated, Last February, while four miles off helping erect a dwelling, a messenger came with news calling me to the bedside of our dear child, telling me how dangerously sick, and with hemorrhagic fever.

No one but the Master could describe my feelings that dark, cold, rainy night, as I thought to look into the face of my boy, a cold, lifeless passenger from this to the next world, with "no hope!" Oh, how I agonized that the Master spare him, and give him one more chance to repent! It seemed I would die from grief if my poor boy, whom I had so often talked to, and poured out my soul to our Master, for fear he should pass away and no Christ to lean on as he breathed his last!

On arrival, I found him better, and as soon as he recovered sufficiently, told him how I had agonized for him and only long enough that he might seek Jesus. Since that time I have not missed the chance to impress him with the idea that his probation here might terminate, and should he be stricken down again, I did not feel I could go to the Master for still another chance.

Today, my dear brother, my dear wife and myself have occasion to rejoice. Our once-lost boy is found.

We had quite a refreshing season at Hill-side church. Our pastor, brother Pool, had brother Crumley to assist. Tell brother Hearn, Faulkner, and the entire Ebenezer church, it was soul stirring, and while brother Pool, on one occasion, wound up his feeling discourse by asking Bro. Crumley to lead in prayer, he, like Bro. Hickman at Ebenezer, while Bro. Yarborough had pressed so many sweet truths to the heart, had, like Bro. H., gotten a full charge, and I was permitted to see Bro. Hickman's face again, photographed in that prayer; all felt it, and after it was over our pastor extended an opportunity to those who desired prayer. Our boy came, and as he did I could see he meant it, and felt the need of a Savior.

The meeting closed, yet he was not satisfied, and two days after continued to talk of the things revolving in his mind. The third day a scorching fever took hold of him, and he called his mother and myself to his bedside, his whole person seemed full of something I can't explain, we became alarmed, and as I was in the act of starting for the doctor, he pulled us both down lovingly to himself, and while he was seemingly near choked, exclaimed, "Don't be uneasy, I feel

Jesus has been with me, and I am going to get well."

He is now on foot and seems he wants to see some who are now away, who associated with him since our coming here—these he seems anxious to talk to. I feel now—should he pass away—"while after the flesh" I would mourn, "yet not as those who have no hope." Should the Lord spare him to us, what a comfort in our declining years! and, in closing, will say with all the earnestness of my self, "Bless the Lord, O, my soul, and all that is in me bless His holy name!"

Love to all the old friends who read THE BAPTIST.

N. L. BARFIELD.

Texas.

We left San Antonio on the stage to go down to Pleasanton, a distance of forty miles through the mesquite and cactus. The day was long and hot as well as disagreeable as the hack seat was broken and sometime we were up and sometime we were down. The sun came down in all of its power and it seemed that the horses would fag out as they plodded through the deep sand.

It was a day's journey. We had our guns with us and as game is plentiful in this section we had some good shooting which helped to pass away the time.

We reached our destination late in the afternoon and was met by Bro. Key, the Pastor, and was taken to the home of Bro. and Sister Murphy where a nice warm supper was served. My appetite was good, as I only ate four birds, some chicken, drank, two glasses of cow's milk and a glass of clabber—with plenty of old-fashioned corn-bread and biscuit for good measure.

I was too tired to preach that night specially too full for utterance, so Brother Brown sang for the people.

In our home here is only one child, a sweet girl of sixteen "Little Florence" she claims to have been converted when she was six years old, under the preaching of Brother David Snodgrass, and united with the church the day after we came. Florence is a regular Texas girl. She is a splendid horseback rider and is a crack shot with a rifle. She delights to hunt. Her grandfather and mother are numbered among the best Christians in all this section. This is a ranch country. Many of the cattle men in Texas today are devout Christians.

This is a struggling little church and does all it can for the Lord's glory. We will have a baptizing in Atascosa River this afternoon. There were eight conversions yesterday and we look for others before the days go by.

Brother Brown is now singing a hymn to an old colored woman who has drifted way down here in the southwest. Our home is comfortable and we enjoy a good bath every evening as Brother Murphy has an artesian well and bath house.

The nights are very cool and most of the time before day we have to get under quilts.

We have just closed a great meeting at Ft. Worth with more than 100 professions of faith. We go further west to hold a big camp meeting next week. Love to all.

S. W. WILLIAMS.

The Commission.

Mark: "Go ye into all the world and preach the gospel to every creature."

Matt: "All power is given unto me, in heaven and in earth; Go ye, therefore, and teach all nations, baptizing them."

D. main extensive: "All the world—All nations."

Command positive: "Go."

Accredited Author: Jesus—"All power" His.

A great general's men rushed with him into the jaws of death. They had accompanied him, drank of his spirit, and so, were filled with his fire.

Men are wanted today, who keep company with Christ; who observe his deeds and heed his words; who sit at his table and are filled with his food—"full of the Holy Ghost." Let the churches be filled with such as these and a new era dawns—an era in which we quit the theatre, the dance, the card table, and give our energies to God's work—missions.

Nehemiah had a great work," so great that he could not "come down." But many of us are "down"—down in the slough, crying: *This is mine! can't give it! need it to go to the theatre!*

Pitiable! The biggest body Baptists on the globe, in the mire! And this shall likely continue until the churches face about. Fred Hale is ever to be landed for building a Baptist church which stands for something: *Righteous living*; and they are covenanted to this; and people know what it means to become a member of this church, which has grown into many hundreds in its membership.

Too many are too much engaged in the mouse business. The plow is stopped, and horses, driver, plowman and all, are gloating over a mouse dangling in the air.

"What will the harvest be?" Brother, "The Master is come, and calleth for thee."

J. E. PHILLIPS.

Sumner.

I have just closed a ten days meeting at Sumner, one of Bro. J. D. Rice's churches.

The Lord manifested himself in great power, in convicting and converting sinners from the first service until the last. Visible results, one by one, 13 were baptized at the close of the meeting, and a good many more stand approved for baptism. I think the number is about 13 and more to follow.

The interest was maintained up to the last service, 30 or more giving their hand for prayer the last night of the meeting. This is a noble band of Christian workers led by their Godly sweet spirited pastor, whose hands are held up by such noble spirits as Ferguson, Sumner, McMullin, Webb and many others, with their Christian families.

They have finished this year a beautiful church, nicely furnished with oak pews, splendid organ, new song books, and owe nothing.

They keep their pastor paid up, give to missions and God is blessing them. They gave us \$31.00 as a substantial appreciation of our labor of love among them.

Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Fraternally Yours,

C. H. MIZE.

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The Endowment.

We have been feeling for some years that an effort ought and must be made to increase the present small endowment of Mississippi College.

Our college has been doing good work on an endowment of a little more than \$40,000. Through the earnest efforts of Dr. W. T. Lowrey the ear of Mr. J. D. Rockefeller was reached a few weeks since. After carefully considering the matter, he determined to offer Mississippi College \$15,000 on condition that the Baptists of the State would raise \$45,000, within twelve months.

This conditional proposition by Mr. Rockefeller to give \$15,000 against \$45,000 was by Dr. W. T. Lowrey laid before our convention at McComb, which with much enthusiasm accepted it. So the largest matter now before Mississippi Baptists for the next twelve months is to secure this \$45,000 which secures also the \$15,000.

While we have only twelve months in which to raise this amount in good paper, we have five years in which to pay it, at least one-fifth payable in each year. Of course it would be much better for the college for every one who possibly can do so to pay the first year.

The amount Mr. Rockefeller will pay each year will bear an equal ratio to the amount we pay.

In order to raise this amount the board of trustees of Mississippi College have put Dr. W. T. Lowrey in the field. He goes also under the very hearty endorsement of the convention. He is very busy now planning the work and getting ready for the campaign which will be on in earnest with the beginning of the associational season about September 1.

Already about \$18,000, one-third of the whole amount, are in sight. Surely in all this great state containing so many prosperous Baptists, we can, in twelve months, raise the remaining \$30,000. We shall need the help of all our people. Let the hope be indulged that none will pull back. The work must be done, and we all want a part in it for our Master's glory.

The Baptists of Georgia are engaged in a similar undertaking to ours. Mr. Rockefeller gives them the same he does us, and requires them to raise \$50,000, of which amount they have secured \$18,000.

Suppose we enter into a race with our Georgia brethren, and see if we cannot raise ours first.

The First Church, Atlanta, has gone down

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for \$2,130, the largest amount yet given by any one church.

The First Church, Vicksburg, will, in all probability, give \$300.00, while Water Valley steps to her side with \$2,000 more. Mrs. A. J. Rountree, Quitman, Ga., gives \$1,000 to Mercer. This is the largest individual gift to Mercer. The largest individual gift to Mississippi College is \$500 by Gov. A. H. Longino. We trust that many will duplicate this amount, while at least a dozen will give \$1,000 each.

Now brethren, a word: Dr. Lowrey is going to raise this entire sum of \$45,000, and we are going to give it. In our mind, there is no doubt at all about raising it. So the sooner, the better. Dr. Lowrey ought and desires to return to his post at the college at the earliest day possible. Now, since he is going to raise it, let's make it just as easy on him as we possible can. Each has to decide for himself what he will do. Let's make that decision early and make our gifts liberal, and report as quickly as we can possible determine, to Dr. W. T. Lowrey, Clinton.

The Orphanage.

Just now the orphanage is coming in for a reasonable share of attention from our people. We were slow, very slow to recognize its demands upon us at first; but there are none so poor in heart or purse now amongst us who are not anxious to have a hand in caring for these children who have been bereft of father or mother, or both before they were large enough to know the meaning of such words.

We were out at the Orphanage, the other day, and came away greatly pleased with what we saw. The first thing one sees as he enters Bail Avenue (the mile of good road that was built by the good roads people some time since) is the large Central Building, looming up in the distance at the other end of the avenue, and now nearing completion, so far as the brick work is concerned. By the time this is in the hand of our readers, the walls will be ready for the roof, or very nearly so.

We went through this building, all over and around it, so far as we could, and had its conveniences and uses pointed out by brother Foster; and our judgement is that it will serve its purpose well, and delight all those who shall put their money, or children into it.

It will accommodate about 110 children when finished in the 2nd and 3rd stories, while on the first floor will be the dining room, large enough for all the children to eat at once; the kitchen, the laundry; store room; furnace room; and then have plenty room for the Matron's office, library, and parlor. The building is 78x105 feet including the annex, three stories high all the way around, supplied with water throughout from one of the best wells we ever drank from; equipped with numerous stairways, and surrounded by galleries on each floor except in the annex. On the second floor in the annex will be the school room and chapel.

Surrounding the buildings are 112 acres of ground on which now are growing corn, peas, "goobers," potatoes, and vegetables,

which will more than supply the tables with all the good things to eat that the heart could wish, when brought into a high state of cultivation.

It was wash day, when we were out there, and the "washer woman" had not put in appearance, so the larger girls were at the tubs, making things hum. We looked out on the fence, their clothes line, and saw more little "knee pants" than we ever saw on one fence before, and the girls had washed them. The boys cut stove wood, just as they do "down on the farm," work the patches, cut the weeds in the yard and play. We passed through the "goober" patch, and you could see that they had given special attention to that. The happiest days of a boy's life is when he can get into the "goober" patch, the water melon patch, or the sugar cane patch. And, if some good friend of theirs would remember them with some of all these good things, in their season, how happy it would make them feel.

The children are just like other children. At the orphanage, we saw four or five trying to ride one little wagon, and were rolling and tumbling off, just as in the days of yore. We had seen them out at church, and they all looked so clean and sweet, that the impression might easily have been made, from their personal appearance, that they did nothing, but sit up in the shade and keep clean. So we were glad to see them rolling on the ground in the dirt; for, while dirt is not an ass'nial to good health at all, yet the exercise, by which one does get dirty, is very essential.

Then, the girls besides being at the wash tub, in the absence of the washer woman, some of them were at play, and others were out in the flower yard working the flowers, laughing, talking, singing and just as happy as they could be.

We did not see one single sour faced boy or girl, one that looked sad and discouraged, in the whole crowd—for which God be praised!

The contract price for the building, including furnace and plumbing is \$9,200. We asked Dr. Foster how much it would cost to furnish the building; he replied by saying that the management of other Orphanages throughout the country said that it takes \$100 per room to do it once for all, economically. For instance the bedsteads will have to be of iron, else furnish a new one every few days; for, children are children at the Orphanage, just as at home, and do some times break down a bed, or ought to, if they don't. Then the chairs, and table ware will have to be good and durable in quality, or they will be always buying new ones.

We can see now very clearly the hand of God in the collection at McComb City, when the people gave \$1200 more than was asked for to complete the building. It will all be needed on furnishings and more besides.

There is another thing that should not be forgotten. They will have a splendid library room; but as yet they only have about fifty little volumes in their library. Any good picture story book would be very helpful to the children. Then, there are some of them getting beyond the picture stories; and could

take on something more substantial.

When in Jackson don't fail to visit the Orphanage; and when you have anything good, don't fail to send them some of it, or its equivalent. When it goes well with you and yours, remember the Orphans, and what James says about "pure, religious service."

The Southern Negro.

We say southern negro, because there is such a creature; and he is peculiar to the south, his kind not being found anywhere else on the globe. We like him, the southern negro, and it is to take his part in a most unequal fight that we write these lines. We like the negro as a negro; we do most positively abominate the negro-white man that has grown up in some parts of the earth.

The negro is a transplantation from his fatherland, Africa, by way of the north to the south; and in all honesty, be it said, it was a transplantation for "revenue only." The slave ships sailed from northern ports backed by northern money; and the negro was landed on southern soil, and sold as a slave, and there remains not one man, either north or south, that will defend the traffic or the slavery. It proved a great blessing to the negro however; introducing him into the finest civilization the world ever saw, fresh as he was from the wilds of his native land, and after awhile incorporated him into the body politic, with equal rights and privileges, "without regard to race or color, or previous conditions of servitude." That this last act was the most colossal blunder, ever made by one race, with respect to another, is now the universal opinion of those who made it, as well as those for whom it was made, and yet, the white man and negro both have survived it, and are living together in peace, when let alone by the political spoilsman, until this good day.

The south has spent millions of dollars upon the education of the negro; has paid him billions of dollars in wages, and yet he is a very poor, ignorant, helpless creature. But, he is learning some things very fast and surely, not least of which is that politics is the most dangerous thing that he ever tampered with; for, of all things, it has promised him the most and paid him the least, turning the best friend, any poor negro ever had on earth, save the Christ, the southern white man, against him in self defense. It has been a hard lesson; but he has learned it well.

We do not receive him into our homes as one of our children, and invite him to our tables, nor offer him the hand of our daughters in marriage; but, we help him to build his own home, educate his own children in his own schools, and help him to find hundreds of useful trades that he can follow, and make a good living. He helps to build our houses, and good houses too; he helps to clear and work our fields; cooks our meals; washes our clothes, nurses our children and drives our teams, for all of which we pay him good money.

The negro has made several attempts to go north and become a white man, and has made an inglorious failure every time. They

won't allow him to work on their buildings, although they used to let him sleep in their beds, and eat at their tables.

Just a few days ago, the papers told us of an attempt of the Ladrone Steel and Coupler Works, at Melrose Park, Chicago, to import 300 negro laborers from Alabama, and how the train, on which they were, stood off for one whole day at Lagrange, some 28 miles away, while a committee waited on the poor negroes, telling them that 300 armed men awaited their coming at Melrose, to shoot them down like so many tigers from the jungles of Africa; of how five of them made their way into Chicago, and asked protection as American citizens, from the Mayor, who told them that they were out of his jurisdiction, of how the citizens of Lagrange rose up and forced the railroad people to move the train from their town, two miles away, to a siding, at Salt Creek (note the significance of the name) where the poor fellows are cooped up, not knowing what minute they may be fired on and shot to death.

Of course, the negro ought to have known better than to go, but he didn't. We venture the assertion that he will know better next time though.

We protest against any such treatment of the negro, on the part of the people; and especially on the part of the people of Illinois where rests the dust of the illustrious Lincoln. They must treat the negro better, or quit their hypocritical whining about him one or the other—they ought to be both. Love him more and treat him better, would be a mighty good motto for all of us to adopt; and, especially our northern brethren. Of all the people of this earth, who hate the negro most, it is the people from the north who have settled in the south, after their first few months of residence here. Oh! at the first, it was Mr. and Mrs., and Miss So and So; but at the last—poor negro; he had better get out of the way, and he has pretty generally managed to do so.

But our northern friends ought to quit inviting them up there to work; for they have war every time they do it, and will continue to have. So let the negroes alone in their contentment down here, so far as trying to disturb the existing order of things is concerned. Build schools among them; educate them; preach the go-pel to them, or rather help them to preach it among themselves, for it will be better done in such a case, but let them alone every other way, for you don't know a thing about them.

In the meantime let the negro learn to stay at home, and let him go to work at home—every hoof of them go to work, and keep at it. Let them go to school all they can, and learn to be intelligent and self-respecting; let them turn their hands to every useful thing for which they find themselves fitted; but never let them turn their hand against the southern white man, the best friend they have on earth today, or have ever had, or will ever have, this side the paradise of God.

Let the negro do this diligently, and let him teach it to his children, and to his children's children. And let the white man do the same; attend to his own business, help the negro all he can, and teach it to his chil-

dren, and to his children's children; then we will have heard the last word on the negro problem, for while we all worked and strove to be mutually helpful, the problem solved itself, to the glory of God who gave it, and the betterment of the men, in whose behalf it was given.

Revival at Old Town.

If you will give me a short space in your valuable paper, I will tell you something the Great Redeemer has done for us at Old Town.

We have closed one of the best meetings I believe it ever was my pleasure to attend. My father was assisted in the pulpit by Rev. T. H. Smith, of Ezezy, who is one of the most consecrated, godly servants the Lord ever called to proclaim his great and holy name. The meeting began last Sunday, July 21st, and continued till to-day (Saturday).

This morning my father went down into the water of the river Schoona as John went down in Jordan, and there he immersed seven (?) of the humblest candidates most ever saw go in the water to be baptized, the writer being one of the number.

But before the baptizing took place we all assembled ourselves on the bank of the lovely stream and sang songs of praise to him the great Ruler, and listened to a very feeling and interesting talk by Bro. Smith.

This church at Old Town has been organized only about thirteen months, and is now one of the most prosperous churches in this, the Calhoun Association.

We mean by this, that it is not just making a grand display, and deceiving the public, but that according to our limited judgment it is doing much for the Master.

In the meeting just closed we feel that much good has been accomplished, the church has been greatly revived and a number were brought to Christ, and the meeting closed last night with some 20 or 25 seeking the Lord to know in a free pardon of their many sins. We do humbly beg the prayers of all Christian people in behalf of our little church, that it may be on the up-build and that it may do much for the noble cause, much more than it ever has done.

J. H. W.

It was quite a disappointment to me that I did not get to the convention. Second grand daughter came the morning I was to leave, then my head clerk had to go home sick and my son was also worse, altogether kept me away from the entire convention. I very much enjoy meeting the brethren and I enjoy the fine speeches. Glad to see Mississippi Baptists are on the up grade in Missions etc. Shall we not do more this conventional year?

W. H. PATTON.

"The Gideons" is the name of a religious organization of traveling men who do not smoke or drink. They number over 1600 and are only about one year old. On the lapel of their coats they wear a button with a pitcher and light within that can be seen at a glance. Their purpose is good; and may their band be strong as their namesake of old, and may they have a mighty increase.

The Home.

Through Sunshine and Shadow.

BY ELTON OPIA GIBSON.

Beautiful Faces.

Though plain and homely with no fair tint
Of rose-bloom flushing its tender youth,
Still 'tis a beautiful face to me—
Filled with the light of truth,
Glowing with kindly beams of love
And tenderest sympathy,
And eyes wearing on its painful brow
A gentleness.

Though wrinkled and seamed with age
and care
Never more to be young and fair,
Still 'tis a beautiful face to me—
For love's light lingers there,
And the years have left no gleam of strife.

In the calm and gentle eyes,
And from the rich treasure of the
tongue
Sweet offerings of love arise.

Oh, beautiful faces as you beam upon
The weary world of strife,
You little know how much you hold
Of the truest beauty of life.
No rounded curve of flesh could be
So smooth as the peace you bear,
No flush of rose-bloom half so fair
As the soul-light shining there.

A Dialogue Between the Organ and the Sermon.

BY CHARLES M. SHEDDEN.

The minister had absent-mindedly left his sermon on the pulpit as

he went out Sunday night, and after the sexton had turned out all the lights and locked the doors it was very quiet for several minutes. Then the organ uttered a subdued groan and said, "O, but I am tired to-night!"

"Were you talking to me?" asked the sermon, turning over so as to be face uppermost, for the minister had carelessly left it face downward.

"There is no one else to talk to," said the organ, grumbling; "and who would not be tired if he had worked as hard as I have to-day? It seems to me that I am given more than my share of the work to do on Sunday."

"What makes you do it, then?" asked the sermon.

"I can't help myself," replied the organ. "The organist seems to think that the worship of the church ought to be performed by me most of the time."

"Yes," said the sermon, with what looked like a reproachful air, if there had been light enough to see; "and I am squeezed into so small a space that I am out of breath for my share. In fact, I am almost as tired as you are, I seem to be hurried when my turn comes."

"I had rather be hurried than be worked to death," said the organ in a wheezy tone. "Now, take for example all I did this evening. In the first place, there was

the prelude, which lasted eight minutes, while the people were coming into the church. For my part, I think, if there is going to be any prelude, it ought to be played after the people are all seated, so that they can enjoy me. Then, after the Doxology, in which, of course, I have my part, there was an anthem. The minister cut his prayer short when he saw what a long program had been made out by the choir master, in order to have time enough for the whole service. Are you listening?" The organ suddenly enquired, as if suspicious of the intense quiet.

"Yes, I heard you," said the sermon, and yet it was in a somewhat drowsy tone; as if the end of the day had found it somewhat sleepy. "Go on."

"Well, after the anthem," continued the organ, "there were the reading notices, and then the congregation sang 'three stanzas only' the minister said, of one hymn. Of course that means I had more to do. Then while the offering was being taken up, the soprano sang a long solo. Before I had recovered breath from the last time, and after the short prayer by the minister over the offering, there was another anthem—the longest one of the whole service."

"Then you had a rest," said the sermon, "while the minister read the Scripture lesson."

"Yes, I was very thankful for it," said the organ with a sigh of relief. "But there was the response after the Scripture lesson, by the tenor, which made—how many times did I say that I had been played on, six or seven?"

"Seven," said the sermon, drowsily.

"Y-s, seven, then you came on."

"Yes," said the sermon, waking up a little, "I came on then, and the minister hurried over me as if he hardly dared take time from the choir and to give me a space in the program of the evening." But, then you know," continued the sermon, "it is the custom in a great many of the best—

I mean the most fashionable—churches, nowadays, to put me in rather a secondary place. In fact, I overheard the minister say to a stranger, who ventured to ask him at the close of the services why the sermon was so much shorter than all the other parts of the meeting, that it was 'for the purpose of getting in a crowd.' He said the people would not come to church unless there was a musical service of some length."

"Yes, that is just it," grumbled

the organ, in its lowest base tones; "and that is the reason why I say that I am so tired to-night. After your part I had another selection, a closing duet, an 'Ave Maria' by the tenor and soprano. 'Why do you play so many 'Ave Marias?'" said the sermon, with some interest.

"Indeed, I do not know," said the organ. "It seems to be quite the thing in a good many of the churches no adays. I can remember when I used to play more old gospel hymns and simple part music. But nowadays I can hardly hear what the quartet says. But I wouldn't mind that so much if I did not feel that I was being worked to death."

"I am sorry for you," said the sermon, "but for my part, I feel as if I were not given the place I ought to have in the service; you take up more of the time than is at all right."

"It is not my fault," said the organ, in an angry tone.

"Whose is it then?" asked the sermon; and with the question it lifted up its face and looked over at the organ.

"Ask the chorister," said the organ, briefly.

There was quite a silence in the church, which was finally broken by the sermon saying:

"But why does the chorister run the church services? Is not this the minister's church?"

"You will have to ask him the next time you see him," said the organ in reply. "It may be his church, but the chorister and the organist seem to have charge of the services. 'If not, why do they work me to death and let you have such an easy time?'"

"Easy time!" said the sermon, angrily. "If you were in my place you would wish to be considered of more importance. The time was, I can remember, when I had at least half of the entire time of the service, if not two-thirds of it, and the people came to hear me instead of you."

"Well, I wish they would do it again," said the organ. "As it is now, I am completely exhausted at the close of Sunday."

"And yet they say," said the sermon, calling to mind something the minister had said that very day, "they say that the world is getting better all the time."

"I fail to see it," said the organ shortly.

I will talk to the minister about it," said the sermon, after another pause, "when he comes in to get me to-morrow."

There was silence for a time, which was at last broken by the

organ as it said:

"If you succeed in doing anything for yourself, don't forget me. Ask the minister if he does not feel sorry for my poor, over-worked frame; ask him if he cannot in some way, manage to give me a rest on Sunday."

And at that moment the clock in the church steeple struck ten, the sermon turned over on its face again and the dialogue came to an end.—*Congregationalist*.

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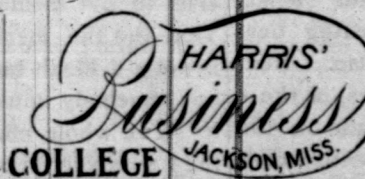
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Teaching The School Lesson

1. The Teacher.

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In order to teach in the best city schools it is required that every applicant must have made some systematic observation, set down at intervals in a note book and repeated from time to time. This serves to enable the teacher to teach in accordance with the laws of natural development and also to interest him in the subject of his study. Now, we cannot afford to give the great Master less than the best effort, so we must study the temperament, environment, and needs of the pupils.

2. Special preparation.

The preparation of each Sunday's lesson should begin at least with the preceding Monday. I usually begin on Sunday afternoon. If there has been any chapter omitted between the lesson studied and the preceding one, that should be read also. Next read the parallel passages, or those to which reference is made on the margin, many obscure points may be thus made clear. If special persons are mentioned each should be studied by reference to a concordance or Bible dictionary. This much of the preparation usually occupies, with me, about two hours.

The ideal teacher will next memorize the verses of the lesson, but I have not found time to do this usually. By this time one's mind is pretty well saturated with the

lesson. Suggestions for illustrations come up all the week and many occasions arise which point a moral in the recitation period. Last step of all is, reading the notes and illustrations suggested in the teacher. My plan is, to become thoroughly familiar with what the Bible says, then you are able to appreciate the good, and bad, points of the commentator.

I think it a good plan to make little pencilled notes of special points, two or, at most, three, to be emphasized, lest in the discussion provoked in class they may be overlooked.

3. The Preparation by Pupils.

This is the point, perhaps, of greatest difficulty. Will not the parents take a little trouble to see that the children study the lesson? There are, perhaps, sixty in our school too young to learn the lesson without some assistance, the rest must simply be reminded of the duty and required to perform it. Parents cannot afford to be too busy to see to this, the eternal welfare of your child's soul may be at stake. If the words of Life are not stored in the mind in childhood they never become a part of the being, the teachings never sink so deep, the tendency is never so strong as is attained in childhood, and there is much danger that the Bible will never be studied at all if not in the Sunday School.

All pupils above the primary class should memorize the Motto Text and the memory verses. It is not a difficult task to children, but somebody must make them do it. The whole chapter containing the lesson should be read, then the comments. I should be so glad if the quarterlies did not contain the Bible verses, but the children should be obliged to read from the Bible itself.

4. The Recitation.

With thorough preparation by both teacher and pupils all troubles concerning recitations pass away. I do not ask the questions as put in the quarterlies for they were not written for my class, they are

too general in their nature. Usually with the older pupils a good plan is to have each read a single verse and discuss its meaning, explain any obscurity, the teacher supplementing, if necessary. One lesson may be gained directly or indirectly from some part of every Sunday's lesson. "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God."

Then too, each lesson should have some one point brought out which will make the pupil better fitted for next week's daily toil and temptation than he was last week. The two especially important in last Sunday's lesson were, I think, "He that overcometh shall inherit all things," and "Without, is whosoever loveth and maketh a lie."

Let us not forget that we are teaching God's Word, not our opinions; that we are leading souls to God, or hindering their approach. It may be that next Sunday shall be the last opportunity to present the truth as it is in Christ. We must ask God's blessing on each pupil if we would teach aright, we must have the Holy Spirit to guide us into all truth if we would not mistake. May God bless us all and help us in learning and in teaching.

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R. J. SEARCY,
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Deaths.

D. Saunders.

Bro. David Saunders died at Como, Miss., last week. He was born Aug. 23, 1862, and died July 26, 1901. He professed faith in Christ and united with Salem Church, in the Coldwater Association, when he was 20 years old. He was licensed by Union Church in 1898. He lost his wife last year, and moved to Como with his children shortly afterwards, where he and his oldest daughter joined our church. He was very helpful to us, and we feel his loss very much.

H. W. ROCKETT, Pastor.

Marriages.

Married

By the writer, at his home, on July 23, 1901. Mr. C. W. Goode and Miss Emma Holliday. May God bless them.

P. A. HAMAN.

Laredo, Texas.

DEAR BAPTIST:

I have moved from Houston, Miss., to Paris, Texas, where I shall make my home in the future. I am now with Bro. G. B. Rogers on the chapel car "Good Will." I am trying to sing the Gospel while he preaches it. We are in a meeting here at Laredo, one of the gate cities into Mexico. There is a city here, taking in both sides of the Rio Grande river, of more than 20,000 people. There cannot be found now, a field with greater needs than has Laredo, for honest, God-fearing, God-loving, consecrated Christian workers. We find our Baptist cause here very weak; in this great city there are only about 65 white Baptists, and a small Mexican Baptist church.

Our work here is now in the hands of one of the best men in the South, Rev. J. N. Marshall. He is every inch true to God and to the cause he represents. He has the confidence of not only his own people, but the people generally, and we have great reason to believe that very soon the work here will be in much better shape. Bro. Marshall has undertaken a big job here at Laredo.

They have a very shabby little frame structure in which to worship, and Bro. Marshall has undertaken to build a new church house. He has succeeded in getting up most of the money needed to build the new house, but they have no money to seat it, or to put an organ in it. They had a few good seats from the old one, but their organ was not much good.

And to make matters still worse, when we came here two weeks

ago to hold a meeting, their house was insufficient to accommodate the people, so we erected a temporary shed under which to preach; and on Saturday night of the first week there came a storm and blew down the shed, and the timber being heavy, the falling timber and rain almost entirely ruined the seats and the organ and pulpit. Now, brethren, to the point. I think those who read this ought to help this struggling church. They still need some more money on the house, but they will get that from Texas brethren; but I do feel like the Mississippi brethren ought to help seat the church and buy an organ. The house is now under construction and will be completed within one hundred days, and not a seat and no organ to go into it. These faithful people here have given their old church to the Mexican Mission, and it is greatly needed by our Mexican people, they have been holding service in the chapel car since we came here. Now, brethren, can't you help along this cause? I beg each pastor to present the matter to the church to which he preaches, and just a few dollars from a great number of you will do the work so much needed to be done.

Let individuals also send something, if only a small amount, it will help much. Send all money to Rev. J. N. Marshall, Laredo, Texas. This is a mission field and must have help, or the cause of Christ here will greatly suffer. Yours to help,

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